"Thy Servant, Our Queen"
– Donald Attwater

THE

Commonweal

Arab Refugees

by Jules Kagian

Morals Makyth Movies

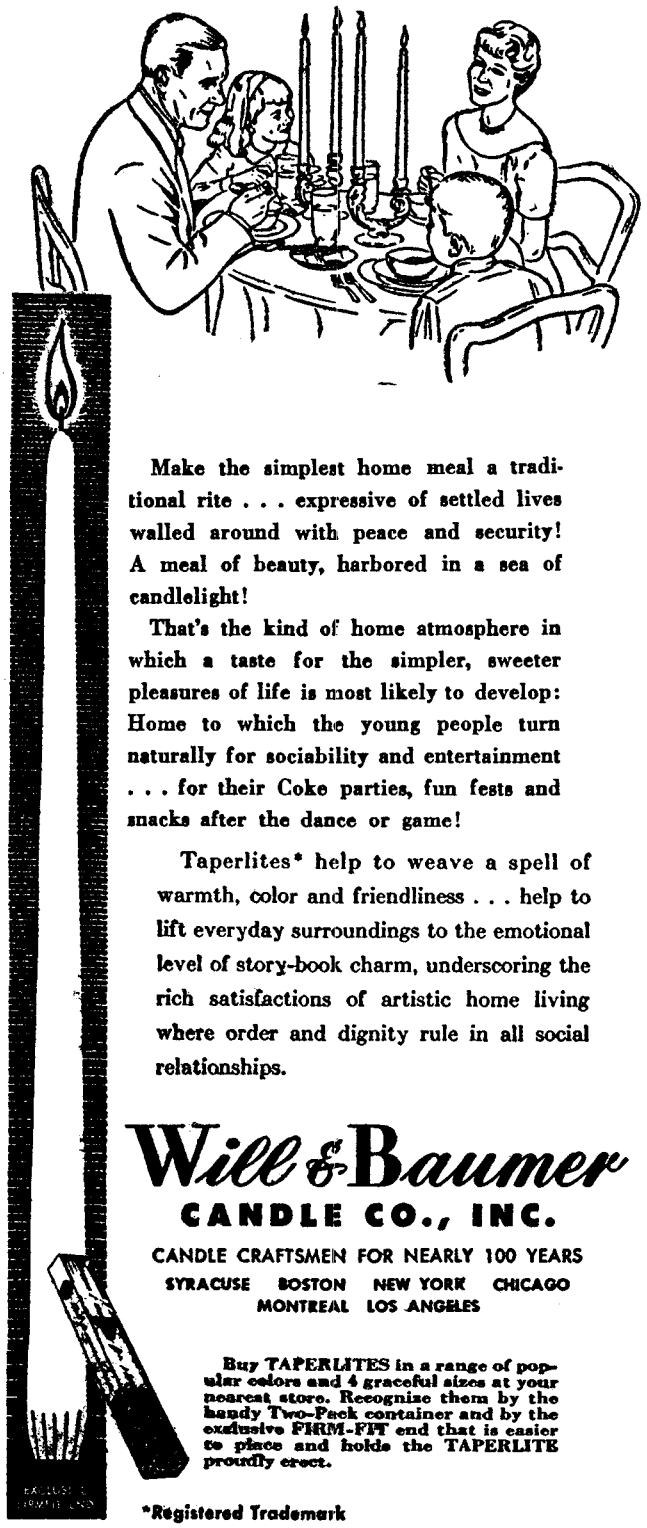
by Gerald Vann

Volume LVIII, Number 8 May 29, 1953 Twenty Cents

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Home Atmosphere

to enrich all the rest of their lives . . .



Make the simplest home meal a traditional rite . . . expressive of settled lives walled around with peace and security! A meal of beauty, harbored in a sea of candlelight!

That's the kind of home atmosphere in which a taste for the simpler, sweeter pleasures of life is most likely to develop: Home to which the young people turn naturally for sociability and entertainment . . . for their Coke parties, fun fests and snacks after the dance or game!

Taperlites* help to weave a spell of warmth, color and friendliness . . . help to lift everyday surroundings to the emotional level of story-book charm, underscoring the rich satisfactions of artistic home living where order and dignity rule in all social relationships.

Will & Baumer
CANDLE CO., INC.
CANDLE CRAFTSMEN FOR NEARLY 100 YEARS
SYRACUSE BOSTON NEW YORK CHICAGO
MONTREAL LOS ANGELES

Buy TAPERLITES in a range of popular colors and 4 graceful sizes at your nearest store. Recognize them by the handy Two-Pack container and by the exclusive FIRM-FIT end that is easier to place and holds the TAPERLITE proudly erect.

*Registered Trademark

THIS WEEK

Week by Week 191

Arab Refugees
by Jules Kagian 195

"Thy Servant, Our Queen"
by Donald Attwater 197

An Uncertain Courtship
by John C. Cort 198

The Stage
by Richard Hayes 200

The Screen
by Philip T. Hartung 201

Communications 201

Morals Makyth Movies
by Gerald Vann 203

Books 205

THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

EDWARD S. SKILLIN: *Editor*
JOHN COGLEY: *Executive Editor*
JAMES O'GARA: *Managing Editor*

Assistant Editors:
WILLIAM P. CLANCY, WILLIAM PFAFF

Associate Editors:
The Labor Movement: JOHN C. CORT
The Screen: PHILIP T. HARTUNG
The Stage: RICHARD HAYES

Contributing Editors:
PHILIP BURNHAM, ANNE FREMANTLE

JOHN BRUBAKER: *Advertising Manager*

Published weekly, printed and copyrighted 1953, in the U. S. A. by The Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y., MUrray Hill 3-9685. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. U. S. and Canada, $7 a year. Foreign, $8. Single copies, 20c.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE Commonweal

week by week

THE TIME IS NOW

IN the life of every nation, there are times when it is well to stop and take stock. This, we believe, is such a moment in the history of the United States.

Before the election last November, General Eisenhower and Senator Taft agreed to a peace pact. The terms of this concordat were drafted by Taft and agreed to by General Eisenhower. A prominent place in this agreement was given to Senator Taft's favorite thesis: that the major threat to the United States was internal, not external, and resulted from "creeping socialism" and overspending.

At that time, liberal Republicans scoffed at anyone who suggested that the Morningside Heights agreement represented a surrender to Taft by General Eisenhower. Now we invite their attention to what is happening in the field of foreign policy.

Senator Taft's reputation for integrity and ability is solidly established. When he is not seeking the Presidential nomination, few legislators can match his sense of responsibility. But these qualities are always exercised within the framework of the Taft philosophy of government and the Taft approach to foreign policy.

Now that Senator Taft is President Eisenhower's indispensable right arm in Congress, no one is surprised at the fact that domestic decisions come out bearing the indelible Taft imprint. But what is dangerous is that today even the Administration's foreign policy is beginning to look more and more like a Taft creation.

The issue before the United States is one of survival. The major threat to that survival is posed by the Soviet Union. If the Soviet Union were to attack this nation tomorrow—if there were another Pearl Harbor, in Japan, in Alaska, in Detroit or New York—the U. S. would find the money to defend itself. U. S. citizens would work longer hours, they would do without, they would pay taxes on a scale beyond their present wildest nightmares. Doing all these things would not be easy, but they would be done, because the survival of the U. S. as a free nation would be at stake.

Nothing has happened to remove the threat of such an attack upon us or upon our allies. Why, then, are we now to ease up on our defense efforts? Why are we now being told that "defense expenditures must be cut to fit the cloth"?

The soothing phrases from Washington tend to obscure these hard facts: The U. S. is slackening its efforts. The draft call is scheduled to be cut in half. The Voice of America budget is being revised sharply downward, with broadcasts in many languages being dropped completely. Plans for the development of the Air Force are to be cut back. Military aid for our allies is to be pruned. A new general staff is to be brought in—the members of which received an o.k. in advance from Senator Taft—with the object of taking a new, and smaller-scale, look at the needs for military appropriations.

IN spite of all the anti-Communist campaign oratory—which continues to this day—the truth is that military muscle, not fat, is being cut. What the U. S. is evidently going to get is a new defensive strategy, an up-to-date version of the "America-as-Gibraltar" plan so dear to Herbert Hoover and Senator Taft. No one in 1953 would admit to being an isolationist, but it appears that it is along the primrose path to a new isolationism that the nation is now being tempted to travel. For despite the fact that many legislators won office by bitterly criticizing "mere containment," the road to isolationism is one on which they have traveled in the past and which they would gladly follow again.

The isolationism which is now being offered us differs from that of the past in certain important respects. Its adherents may simultaneously urge the overthrow of the Communist regime in China by force, all-out support for Chiang Kai-shek, distrust of England, and contempt for our allies in Western Europe. They will settle for nothing less than total victory against the Communists, and they scorn any suggestion for compromise or mediation as appeasement. But at the same time a major effort

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is needed to get them to vote a penny more than the minimum needed to maintain the military forces the nation already has in being.

From this vantage point in history, the old-time isolationist had certain definite advantages. If he did not want to vote money for military expenditures, at least he did not go around beating the drums of war. But the new isolationist is plagued by a fatal ambivalence. He is reluctant to come out for spending more money, but his intemperate words and actions constantly threaten to alienate our friends and plunge us into war without allies.

There is no easy way to meet the Soviet threat, but our future as a nation and the future of the free world depend on our rising to that challenge. Today, reckless men are urging us toward one of two contradictory goals. On the one hand, we face the possibility of a gradual disintegration of us from our friends and plunge us into war without allies.
isolation forced on the United States. This isolation of the U. S. from the rest of the non-Russian world would make Soviet domination of the globe merely a matter of time. On the other hand, we face the chance of a hasty plunge without warning into an all-out war. At best, such a war would be tragedy. As things stand now, it would be a war for which irresponsible men have already started to take away our defenses.

Either course of national action is almost equally repugnant. The only man who can now stay our drift in their direction is President Eisenhower. It is time for him to assert his leadership of the Republican party.

NEXT WEEK

MICHAEL P. FOGARTY talks about the problem of putting the theory of the family living wage into cash terms:

"The lay employees of Catholic organizations do not usually need to take vows of poverty. It comes to them naturally. Nor do these organizations themselves need to bother their heads about the niceties of a just wage . . . the employee has to take what he can and the organization to give what it has got. The balance is settled in treasure laid up in Heaven. One or two organizations do, however, rise—more or less—to the heights and responsibilities of paying their way." And Mr. Fogarty tells what happened to one such organization.

UN CHILDREN'S FUND

A CLOUD cast its shadow over the vote of the United Nations Social Commission, May 15, to extend the life of the UN International Children's Emergency Fund. All members of the commission voted to continue UNICEF except the United States (which abstained). The American member explained that the Eisenhower Administration has not made up its mind on the subject. Hence the well-being of underprivileged children in many lands hangs in the balance.

Meanwhile a House subcommittee is considering the fourth Supplemental Appropriations Bill for the 1953 fiscal year; it includes a nine million, eight hundred thousand dollar item authorized for UNICEF by Congress but not yet appropriated. Our last contribution to the fund was in 1952. A number of functioning child-welfare programs in lands where malnutrition and disease are rampant are thereby imperiled. Provision for child victims of earthquakes, floods, drought, famines and other future national emergencies is also at stake.

Ever since the agency shifted its emphasis to the underdeveloped countries of Asia, the Near East, Africa and Latin America, three years ago, UNICEF has made tremendous strides. If its pledged funds are forthcoming, it will reach directly, this year alone, some twenty-five million children. It will build the undernourished, cut down the widespread incidence among children of such crippling but preventable diseases as malaria, yaws and tuberculosis. It will set in motion badly needed local health programs that will then be carried on by the respective home governments, which must at least match the funds they receive from UNICEF.

In terms of the future of these nations of both hemispheres there is a similar—if not a stronger—case to be made for UNICEF as for the Point IV program. But for the children the American investment is proportionately less: one-third of the UN funds so allocated, with the beneficiary nation itself matching the UNICEF contribution for its own children's health and welfare. In many of the UN programs the cost is a few cents per child.

The original authorization by Congress actually constitutes a moral obligation on our part—especially since forty other participating countries have taken the authorization as an American pledge and contributed or allocated more than their full share for the current year. Without the sizable American one-third contribution, curative and preventive measures now getting under way in many lands will have to be abandoned or greatly curtailed. Hence the key importance of the UNICEF item in the impending supplemental bill.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE HIGHEST MOUNTAIN IN THE WORLD

DISPATCHES from India tell of a British Himalayan expedition which is now set for an attempt on the twenty-nine thousand and two foot summit of Mount Everest—the highest mountain in the world.

The fifteen British and one Nepalese climbers have established a series of five camps, leading up to twenty-three thousand feet. Three more are to be built between the twenty-three and twenty-seven thousand foot altitudes. And from that point, sometime before June 5, members of the party will try for Mount Everest's peak. No one has ever yet succeeded.

This expedition is the eighth since 1922. It made use of three hundred porters to carry equipment more than a hundred miles through the backcountry of Nepal, through country which is today much as it was when the Persians ruled India, and venturesome navigators fell off the edge of the world.

Mount Everest is today, perhaps alone, the inviolate reach of the world. It is as it was when the wind first moved. The Arctic has airbases, and Africa has game preserves. The Alps have cable cars. Everest has furious desolation.

A French expedition climbed Everest's neighbor, Annapurna, two years ago. The expedition's journey was a death march. Victory was paid for in frozen agony. The leader, Maurice Herzog, returned from the peak to Nepal's capital, Katmandu, on the backs of porters, swung across rope bridges, unconscious most of the time, enduring hours of unrelieved terror as the expedition doctor worked on him to salvage as much of his hands and feet as possible. Almost daily on the return trip Herzog had gangrenous toes and fingers lopped off—without anesthesia. And Herzog is today planning a new expedition.

Why should men do these things? Herzog explained his feeling in his book, saying that in the supreme moment on the summit, he experienced tranquillity: the knowledge that he had done what others would not think of trying, that he had won a battle which nothing could alter, that for the rest of his life he was secure, he was the victor, he was proven.

To most, this victory seems to be one which only madmen would desire. One might ask, however, if it is not one of those singular human events which verge on madness because in a special way they verge on magnificence. They should not be questioned too closely. These accomplishments are the rare, meaningful dramatizations of what men are and can be.

SEX AND CENSORSHIP

THE New American Library of World Literature, publishers of the paper-bound Signet and Mentor books, has made some outstanding contributions to the level of popular American culture. Among its titles have been works of great literary and intellectual distinction, made easily available, for the first time, to a general audience in the United States. And not the least of its achievements has been the publication of *New World Writing*, a popular-priced anthology of serious (and sometimes original) creative and critical work.

The third number of this anthology has recently appeared. Its lead article, an essay on "Sex and Censorship in Contemporary Society," by Margaret Mead, has a special interest. The problem it deals with has been a matter of national controversies recently, and in these controversies The New American Library itself has played a central, consistently partisan, role. Many of its own titles have been attacked as "immoral," and some of them have been removed from distribution and sale in local communities.

Debate on the issues involved has been hot. The apparently conflicting claims of Art and Prudence have been vigorously made, and some wise things have been said, by both sides. But both sides have said some rather foolish things too, and in the process the real issue has frequently been obscured. An attempt to restate it has been increasingly needed.

Dr. Mead's essay meets this need with great success. The real issue, as she sees it, is the distinction between what is genuinely pornographic and what, for one reason or another, might seem to be. Against the genuinely pornographic the community must, of course, protect itself—through legislation if necessary. But, she insists, "legislative decrees are only half the answer—it is also important that the guns of those who embody organized values, those who care about religion, those who care about literature and art—should be trained against labeling anything pornographic which is not pornographic."

"Actually," Dr. Mead concludes, " it is as important at present to legislate against false labeling as against the content of a particular book. Every time a publisher puts a cover on a twenty-five cent edition of a serious and important book promising illicit delights to the prurient, the issue between pornography on the one hand and literature, art, science and ethics on the other is obscured. . . . If every publisher who issued a serious work in a pornographic wrapper was subject to indictment similar—although paradoxically in reverse—to prosecution under the Pure Food and Drug Act, we

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

might begin to steer our way through this maze in which we find ourselves. . . ."

Precisely. During the past year the maze has grown thicker. Numerous groups from the Congressional Gathings Committee to the local "Decent Literature" leagues, have attacked the sale of "immoral" books. To these attacks the publishers have answered, with fine outrage, that many of these "immoral" books were high among the literary and intellectual classics of our century.

But, in spite of the bitter charges, it has seemed doubtful that the various "Decent Literature" groups are really interested in destroying freedom of the mind or that the publishers actually intend to corrupt the morals of the nation. It has seemed, rather, that in most instances the former have looked only at the often lurid covers, and the latter only at what was inside. For many of the books attacked are not, in any legitimate sense of the word, "pornographic" —but many of them have been made to appear so by the publishers themselves.

The need for distinguishing here is great and the obligation to do so lies heavy on both sides. Margaret Mead's essay is a valuable contribution to this end. One hopes that its lessons will be learned by some who have offended gravely in this question—including a certain publisher who has, in other ways, "made some outstanding contributions to the level of popular American culture."

SENATOR WAGNER

GLANCING over the legislation in the passage of which the late Senator Robert F. Wagner played an important part is like looking at a summary of the whole New Deal. In fact, Senator Wagner was what might be called a pre-Roosevelt New Dealer. After pioneering efforts in the work of reform legislation in New York, Senator Wagner was elected to the United States Senate in 1926. By 1928 he was warning of impending economic collapse and trying in vain to secure passage of legislation to establish a Federal employment service.

When the New Deal came to power in 1933, Senator Wagner immediately became one of its most effective voices. He sponsored the legislation which authorized public-works programs to create jobs and which inaugurated Federal aid for the unemployed. He drafted the National Labor Relations Act which bore his name and which labor hailed as its Magna Charta, setting forth as it did labor's right to organize and to bargain collectively. He sponsored the Social Security Act which for the first time provided for unemployment insurance and old-age pensions; he wrote the Federal housing act which established a national system for slum clearance and economic assistance for the hard-pressed home-owner.

All in all, it is hard to think of a single item of important social legislation during this period in which Senator Wagner did not play a leading role. Long familiar with Catholic social thought, Senator Wagner became a convert to the Church in 1946. In 1949 ill health forced him to retire from his Senate seat. Now that he is dead, the tributes to his memory will undoubtedly be many. But no tribute will be as meaningful, and no monument as lasting, as the many items of enlightened social legislation which bear his name. *Requiescat in pace.*

THE FIGHT FOR TVA

ONE thing that has often puzzled foreign visitors to these shores is the fact that there has never been a second TVA. Here is an over-all regional and river valley development that demonstrated its soundness from the start. It was intended to serve as a model for similar projects in other American river valleys. It met every test. It combined flood control, better facilities for navigation and hydroelectric power development in such a way that the people of the whole region benefited. Production of goods and services and personal incomes in the region rose at a rate far above the national average. The actual figures were disputed, but it was hard to show that the social gains resulting did not make the cost of the investment comparatively moderate. Meanwhile floods and droughts and emigrations continued to devastate American river valleys in other sections.

Engineers came from all sectors of the globe to study this magnificent achievement—and plan similar projects in their homelands. But no new valley authorities sprang up here. In fact TVA has had to fight bitterly for sufficient annual appropriations. The agency's present anxieties are so intense that twentieth anniversary celebrations in seven Southern states have had to be transformed into a new campaign. On the one hand there is the specter raised by present Congressional economies. In addition there are the none too reassuring remarks of the new Secretary of the Interior about the respective roles of public and private power facilities. Yet the Tennessee Valley Authority actually seeks additional funds to build steam facilities that will round out its capacity to contribute to the nation's industrial and defense facilities on a major scale. One course will spell statesmanship, the other false economy.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Arab Refugees

HUNDREDS OF THOUSANDS OF PALESTINIAN ARABS IN CAMPS THROUGHOUT THE MIDDLE EAST STILL DREAM OF RETURNING HOME.

JULES KAGIAN

THE three-quarter of a million Palestinian Arabs who fled their homes during the Palestine war in 1948 still live in refugee camps scattered in Lebanon, Syria, Jordan, and Egypt. Thus far, the Arab governments have refused to resettle them outside of Palestine. The refugees themselves insist on returning home and resist any alternative plans.

The Israeli government, on the other hand, maintains that repatriation is an "illusory and chimerical" solution. Moshe Sharett, Israel's Foreign Minister, said: "It is false humanitarianism to invoke the principle of return to former homes when they no longer exist. . . . It is a travesty of humanitarianism to promise things which are impossible of fulfillment, to raise false hopes only to produce disillusionment."

At the present time, the only hope for a break in the deadlock lies in the Arab League's decision, at a meeting last month, to consider plans "to improve the economic and social status of the refugees." As the Arab League heretofore refused even this much, there is reason to believe that this concession might lead to a *de facto* resettlement of the refugees along the lines set forth by the UN.

The refugees themselves still dream of returning home. Some of them still keep the keys to their former homes and shops, which are now occupied by Jewish immigrants. Among themselves, refugees by now probably realize the impracticability of their return. Nevertheless, they would never admit this fact publicly. And their dream of returning home is strengthened by a UN resolution adopted on December 11, 1948, providing "that the refugees wishing to return to their homes and live at peace with their neighbors should be permitted to do so at the earliest practicable date. . . ."

Mr. Kagian is chief of the English News Section of the Syrian State Radio, and a writer for the Beirut newspaper, L'Orient.

In one of his reports about the refugees, Mr. John Blandford, until recently the director of the United Nations Relief and Works Agency for Palestine Refugees, said: "The desire to go back to their homes is general among all classes. It is proclaimed orally at all meetings and organized demonstrations and in all letters addressed to the agency."

I had the opportunity of attending several mass meetings organized by leaders of Arab refugees. The most important meeting was held on September 30, 1951, at which a resolution was adopted which contained these points:

Either Palestine or perish. Nothing will dissuade us from our desire to return home.

We reject, and shall oppose, all plans for our resettlement, inasmuch as they are efforts to complete our expulsion from our homeland. We appeal to the Arab governments to abstain from even discussing such plans . . .

The refugees have seized every opportunity to stress their desire to return home. Former UN Secretary General Trygve Lie can hardly forget how he was received when he visited the refugee camps two years ago. In banners, leaflets, and speeches the people told him, "We want to go home! We reject all your projects!" So far, nothing decisive has been done to solve this serious problem.

THE refugees are living in squalor. Their tents are tattered and filthy; their clothes torn and ragged. Malnutrition and filth invite disease to their camps. The number of tuberculosis cases is increasing fearfully. At one time practically every refugee was suffering from one form of disease or another, such as smallpox, typhoid, dysentery, and trachoma. Worst of all, moral deterioration is turning the refugees, Moslems and Christians alike, into near-agnostics.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Today the refugees provide a very fertile field for Communist agitation. Communist agents in the Middle East rely on the growing number of their supporters inside the refugee camps to foment hatred against the United States. They distribute insidious pamphlets and incite the refugees to stage anti-Western demonstrations. Their task is made easier by the fact that the refugees consider the West, headed by the United States, as primarily responsible for their present plight.

"We are not against the American people," George Issa, a Christian Arab refugee from Jaffa told me. "We are against the American government, which, under Truman, was more Zionistic than the Zionists themselves."

The more you mingle with the refugees, the more you feel the intensity of the hatred they bear against America's policy. "Why," they say, "did President Truman spare no effort in 1945 to get one hundred thousand Jewish refugees entered into Palestine, while today everyone is silent about the misery of one million Arab refugees?"

I have seen refugees hanging Stalin's picture in their tents. When I asked one of them if he were a Communist, he growled, "No, I am not, but we need Stalin because he is the only one who will save us from our miseries."

The Arab refugees, who now face their fifth year of homelessness, are turning to the other side as a result of having lost their trust in the West. Some refugees even talk openly of guerrilla warfare against the West in the event of a World War, a move which would threaten oil pipelines of great strategic importance.

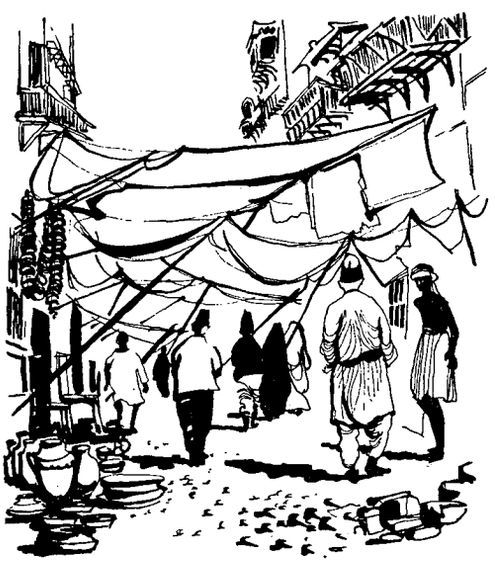
It is very difficult to give an accurate estimate of the present number of Palestinian refugees, mainly because no complete definition of "a refugee" has been made. The UN did carry out a census, which lasted approximately one year and cost two hundred ninety-five thousand dollars. Nevertheless, it is still not possible to give an absolute figure of the true number of refugees. The census results would have been more helpful if the object had been to establish the exact number of Palestinians now in other countries. Instead, it was limited to discovering the number of Palestinians who were "in need." In the end, the UN seems to have accepted the figure of about seven hundred thousand as a safe working estimate of the number involved.

THE UN Relief and Works Agency for Palestine Refugees still hopes that the Arab governments will ultimately accept its plan for integrating the refugees into their economies. To assist in this work, the United Nations has adopted a two hundred fifty million dollar relief and reintegration program, but this will remain lifeless unless the Arabs do agree to cooperation. To date, the adamant attitude of the Arabs and their insistence on the repatriation of refugees have stood in the way of UN resettlement programs.

Some Arab leaders, however, now offer a "moderate" solution to break the stalemate. As one of them put it to me, the Arab governments would be willing to resettle a large portion of the refugees, if Israel would relinquish some of the land she now holds which was not allotted to her by the UN Partition Plan. So far Israel does not seem to be willing to agree to such a proposal.

For various reasons, Israel is unwilling to permit the return of the Arab refugees. On practically every possible occasion Israeli spokesmen have refused to accept the responsibility for the problem of the Arab refugees, whose flight, they maintain, Israel had opposed and tried to prevent. Furthermore, Israel maintains that the vacuum created by the Arab exodus has since been filled by the incoming Jewish refugees. This flow of Jewish immigrants is still continuing, and Israeli leaders say it would be severely disturbed by the return of Arab refugees. Moreover, Israel fears that a large Arab population hostile to the Jewish state would undermine the security of the country.

As long as Arabs and Israelis refuse to move forward toward a compromise, the intolerable refugee situation will continue to foment hatred, shaking the foundation of peace in the Holy Land. The existing state of affairs seems to indicate that the Arab-Israeli cat and mouse game may continue indefinitely. This no-peace-no-war situation carries within it potentially disastrous results that might ultimately endanger, not only the Middle East, but the peace of the entire world.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"Thy Servant, Our Queen"

DONALD ATTWATER

KINGS are few enough in these days; and those who have the royal crown conferred on them by a Christian religious rite are even fewer. The sovereigns of Denmark, Sweden, Holland, Belgium and Greece receive no coronation. The simple crowning of the King of Norway, as carried out in 1906, is not an ancient observance and possibly may not be perpetuated. Perhaps the Spanish monarchy is only in abeyance, but its very ancient coronation ceremonial is no longer in use; while the existing Ethiopian observances may be historically, as they are geographically and in some particulars, outside the European tradition. It may be said then that it is in Great Britain alone that there is still found the solemn blessing of political power, in the person, according to our developed ideas, of the hereditary representative of all the people; and with forms that are for the most part easily recognizable as a legacy from the Catholic past.

For the English attachment to the forms of the past —and often more than the forms—is nowhere more marked than in the present Coronation Rite. In medieval times the celebration of Mass was an integral part of this rite; and for this of course was substituted, from the coronation of James I in 1603, the Communion Service of the Church of England. On the same occasion the whole rite was for the first time carried out in English instead of Latin. This no doubt was a "reforming gesture," but it could be justified on the ground of plain common sense.

It was not until a hundred years after the Anglican ecclesiastical settlement under Elizabeth I, at the coronation of William III and Mary II in 1689, that the sovereigns' oath included an unambiguous undertaking to maintain the "Protestant reformed religion." (The objectionably-worded declaration against the Mass, etc., that came in with this was not part of the coronation order; it was reworded in inoffensive terms at the accession of George V.) At his coronation too there was for the first time a ceremonial delivery of the Bible to the king, as "wisdom, . . . the royal law, . . . the lively oracles of God." This undoubtedly was done with implications that would be unacceptable to Catholics; but here again the delivery of the written word of God is in itself an appropriate observance.

Mr. Attwater, an English Catholic journalist, has written widely on liturgical matters.

Since then every British coronation has seen ritual modifications, but of no great extent or significance. They have been chiefly directed towards a very desirable shortening of the ceremony, and of a return to earlier, simpler and better liturgical usages. It is interesting to note that the sovereign himself, laying aside his crown, brings up the bread and wine to the celebrant at the offertory of the communion service; and this usage has apparently never been interrupted.

IT is curious (but not unique) that the coronation of Christian monarchs seems undoubtedly to have had its origin, not in Old Testament precedents, but in the ancient practices of the pagan Roman Empire. But as the rites developed under Christian auspices—at the imperial court at Constantinople, in Spain, England and France, and for the Holy Roman emperors of the West—they more and more took on a religious aspect; they became a highly complex service of blessing in which the anointing of the monarch ("the Lord's anointed") with oil or chrism by a bishop was of more fundamental significance than the actual crowning itself. Hence what is done is commonly and properly called the *sacring* of a king. There are three main aspects of this developed service, perpetuating the ideas of election, of a royal undertaking, and of a blessing of this covenant between the sovereign and his subjects. (May I point out in passing that there is no incompatibility between "subject" and "citizen"—the people of Great Britain are both.)

These three aspects can be seen in the English coronation rite of today, the second and third more clearly than the first. At the very beginning, immediately she has come into the church, the Queen is presented to the people by the Archbishop of Canterbury, at the four points of the compass: "Sirs, I here present unto you Queen Elizabeth, the undoubted queen of this realm. . . ." He asks if they are willing to do their homage and service to her, and assent is given by cries of "God save Queen Elizabeth!" Here the primitive idea of an (at any rate theoretical) election has been swallowed up in that of recognition; but till some time after the twelfth century the words "Whom we together choose (*eligimus*) king of this realm" were still used at this point.

The varying terms of the royal oath have always been of important practical significance (Charles I was accused at his trial of watering them down). Today they stand thus: "Will you solemnly promise and swear to govern the peoples of Great Britain, Ireland, Canada, Australia, New Zealand and the Union of South Africa, of your possessions and the other territories to any of them belonging or pertaining, and of your Empire of India, according to their respective laws and customs?" (This was the formula for King George VI;

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

some modification will now be necessary.) "Will you to your power cause law and justice, in mercy, to be executed in all your judgements?" "Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England. . . ." etc.

Having signified her assent to each, the Queen confirms it with her right hand on the Holy Gospels: "The things which I have here before promised I will perform and keep. So help me God." She kisses the Book, and signs the oath.

It is the benedictional part of the sacring rite that has undergone the most development in the course of a thousand years. The anointing (on the head and palms of the hands) has been referred to, and the putting on of the crown everybody knows. But the vesting with the coronation robes and the conferring of the *regalia*—orb, ring, sceptres and the rest—are all accompanied by appropriate words, and there are repeated prayers of blessing and invocation of the Holy Spirit on the monarch.

Parallels have been drawn between the rites of sacring a king and consecrating a bishop. Wedding rites show a less misleading comparison: the contract solemnly blessed by the Church, the use as significant symbols of the ring and (in the East) the crown. King Charles I was so impressed by this that he insisted, against all precedent, on going to his sacring dressed in white, "to be espoused unto his kingdom." But the analogy must not be pushed too far. In the event, Charles believed the union to be indissoluble; Oliver Cromwell and his fellows thought otherwise.

SOME years ago an Englishman of republican sympathies was expounding his views. "Very well," said one of his hearers. "And if we were to inaugurate a republic tomorrow, whom would you suggest for president?" "Oh, that's easy," replied the republican. "The King, of course."

The strength of the British monarchy could hardly be put more neatly. There will be many people in England who, drowned in the ballyhoo, will have but little idea of what the coronation is meant to mean, to whom it will be a picturesque pageant, an official ceremony, a waste of public money, or what have you. But, socialists or not, all but a small minority would be willing to express their attitude to Queen Elizabeth II in the words of the peers' homage as she sits crowned and enthroned at Westminster on June 2: "I, N . . ., do become your liege man of life and limb and of earthly worship; and faith and truth I will bear unto you, to live and die, against all manner of folk. So help me God."

THE LABOR MOVEMENT

An Uncertain Courtship

IT isn't hard to see why Walter Reuther has been a big success in the labor movement. He has brains and energy. He is also an idealist who appeals to the idealism in others. And, finally, he is a practical man.

Back on March 22 the idealistic streak was in command, or so it seemed. On that day Reuther was in Atlantic City standing in front of the convention of his own immense union, the United Auto Workers. He told the delegates that there were four conditions that must be met before the CIO would consent to be joined to the AFL in holy matrimony:

1. Acceptance of the industrial union structure of the CIO. "Under no condition will we permit any craft union to chip away any piece of our structure."
2. "Rational machinery for resolving jurisdictional conficts that might arise between competing unions."
3. An end to racial or religious discrimination in those few AFL unions which still practice it, because the CIO "does not believe in 'Jim Crow unionism.' "
4. Expulsion of racketeering elements from the AFL.

There were some, of course, who said that this wasn't as idealistic as it sounded. They said that Reuther was just laying down conditions so difficult to meet that the wedding would have to be called off before they could announce the banns for the first time. They said Reuther didn't really want unity because it would mean an end to his new job as CIO head.

On April 7, however, Reuther led the CIO committee into what seems to have been a successful opening session with the AFL top brass. An observer states: "The session lasted about two hours and fifteen minutes. The conferees had luncheon together and, apparently in excellent spirits, issued a joint statement and answered questions."

This statement, surprisingly enough, starts off with the note that "both sides came into the meeting with no prior conditions." It seems the AFL leaders had been a little miffed at the Atlantic City pronunciamento. The reporters asked Reuther about this, but he would not admit that he had backed down. He said, "We will discuss any aspect. There are no pre-conditions." No pre-conditions to discussion perhaps, but in Atlantic City there were certainly pre-conditions to unity.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

So they decided to set up a sub-committee that would try to work out a non-raiding agreement, go over the technical problems involved in combining over one hundred AFL unions with thirty-odd CIO organizations, many in the same industries, and prepare an agenda for the next full-scale meeting of the two committees during the first week in June.

I have no pipeline to the mind of Walter Reuther. But my guess is that if he wants unity, we will have unity. And I think it is possible that his idealism is too strong to allow him to stop unity simply to protect his own job as president of the CIO. Even if this were in his mind.

I have another guess, and that is that we may have labor unity no matter what Walter Reuther wants or doesn't want. Reuther does not stand in anything like the commanding position that Philip Murray or John L. Lewis stood when they headed the CIO. Reuther won the job after a hot battle with a sizable opposition led by Dave McDonald, president of the United Steelworkers. The Steelworkers, like Reuther's own UAW, has over a million members, more than one quarter of the membership of the CIO.

If McDonald and a few other CIO presidents want unity with the AFL, then I believe Reuther will have to go along. Unless he wants to pull another Lewis and isolate himself from the American labor movement.

But there is one final "if" and this is the most iffy of the lot. The AFL leaders must satisfy McDonald and at least part of the CIO's twelve-man committee that they are offering a peace with honor. And such a peace must contain at least some of the conditions laid down by Reuther at Atlantic City.

So in the end we find that Walter Reuther, whatever his intentions may have been, has once again ridden his flair for dramatic and high-sounding leadership into a road that may lead quite naturally and practically to a grand reunion of nearly thirteen million American workers.

I am going out on a limb and say that I think it will happen before another year is out. And I think it will be a good thing.

IN THE FACTORIES-IN-THE-FIELD

HERE in America we are so rich, by comparison with the rest of the world, that some people feel we have defeated poverty and banished the exploitation of man by man.

This is far from true. It is far from true in the more prosperous, more unionized industrial areas. It is even farther from true in the unorganized agricultural areas. It is farthest from true in those agricultural areas where large-scale farming, big business farming, has grown fat on the underpaid sweat of migrant farm workers.

I have a letter on my desk from Ernesto Galarza, who is president of the California Council of Agricultural Unions, affiliated with the National Agricultural Workers' Union, AFL. He writes:

"We are now in a situation which is in the nature of a showdown. It comes about through the use of Mexican contract farm workers by the corporation farmers to displace domestic workers, particularly if they are members of our union.

"The State Department of Employment originally certifies that there is need for these alien contractees. The U. S. Department of Labor approves the certifications. Last year some forty thousand imported workers from Mexico were indentured to the corporation farmers of California. Currently in the Imperial Valley there are some nine thousand of them.

"Company farms are permitted to dismiss domestic workers while continuing to give employment to contractees. The alien laborers are manipulated in an organized labor pool under the control of the Imperial Valley Farmers Association. During the month of February over two hundred checked cases of displaced domestic workers were observed by us.

"We had hoped that Secretary [of Labor] Durkin would grasp the seriousness of the situation, which has spread throughout California and is becoming the pattern in the Southwest, but the Secretary's advisers apparently have closed a smokescreen around him.

"I have just completed a two-month's study of the alleged labor shortage in the Imperial Valley. The evidence is suggestive of a systematic distortion of the facts by the State Department of Employment. A policy of silence through all levels of government has been laid down to smother the resistance of the domestic workers.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"I am too far away from Washington to speculate whether channels to the Secretary can be broken through the corporation farm lobby."

Unfortunately, I am not close enough to Washington myself to have any better knowledge. It would be a small miracle, however, if Durkin were able to accomplish what five New Deal-Fair Deal Administrations were not able to do.

Consider what this lobby has done:

1. It has paralyzed efforts to stop the flood of "wetbacks" (illegal Mexican immigrant workers, so-called because many swim or wade the Rio Grande River), who last year reached a peak of a million and a half. These people will work for as little as twenty cents an hour and are now taking over farm and industrial jobs as far north as Chicago.

2. It has managed to exempt farm labor—not just the hired man on the family-type farm but the thousands who work for a typical "factory-in-the-field"—from almost every kind of government protection. And so these workers enjoy no legal right to organize or bargain collectively, no minimum wage, no old-age pension, no workmen's compensation.

In California, Galarza's union has brought suit against the big growers of carrots for one further indignity. The growers have been making the workers pay for the paper-covered wires with which they tie up the bunches of carrots. These are called "Twistems" and it is estimated that for the 1952-1953 season in the Salinas-Watsonville area of California alone the growers took from their help over $100,000, or one tenth of the total wages, by means of this little racket.

The union points out that this is an illegal deduction in violation of Article 450 of the State Labor Code. It remains to be seen whether the California carrot-growers can push their exemption from the law to the point of what, I think, is no better than theft.*

Galarza strikes me as a brave and gallant labor leader—the kind we see too few of these days. Wetbacks, Mexican contractees, violent employer opposition, no help from government, lack of funds—these things cannot faze him. In a memo to leaders of his union he wrote recently:

"The Imperial Valley Farmers Association is well prepared, financially, politically, and otherwise, to develop its anti-labor campaign. Our resources are even smaller than last year's. . . . We will assume an aggressive position beginning the week of Monday, February 16, and will sustain it, regardless."

I am a peace-loving man myself, but this is one aggressive position I applaud. Regardless.

JOHN C. CORT.

*Since writing the above, I have learned that Secretary Durkin has now ruled that carrot growers must stop charging their workers for Twistems. At least one channel seems to have been broken through to him.—J.C.C.

THE STAGE

CAN-CAN

MR. Cole Porter, unfortunately, can't. The vision of Paris he evokes is not that of the presently fashionable Lautrec; rather it is the conventional Anglo-Saxon image (so wittily described by Mr. W. H. Auden) of "the City of the Naughty Spree—*La Vie Parisienne, Les Folies Bergeres,* Mademoiselle Fifi, bedrooms, mirrors and bidets, lingerie and adultery, the sniggers of schoolboys and grubby old men." With such shopworn baggage, Mr. Porter has gone into trade at the Shubert. In the foreground, he has set turning the immense commercial wheels, while above this din—from time to time—one catches the lumbering tread of Mr. Abe Burrows' antediluvian jokes as they pass into obscurity.

I have had, perhaps, a mean-spirited snigger of my own at Mr. Porter's expense. But what shocks about "Can-Can" is its professional ineptitude. Mr. Porter—a man who has given much pleasure in the past—is here writing on a level which suggests fatigue at best, and at worst, bankruptcy. To dispense common, featureless caricatures of one's earlier work is, I suppose, another of the tragic penalties of age. But the composer has failed to invest even these with the chic of sensibility, which is his fashionable stock-in-trade.

The melodic scheme of "Can-Can" is pedestrian in the extreme; its lyrics succeed in maintaining a degree of narcotic fatuity. Here, for example, are the expected choral numbers ("We are maidens typical of France"); the song about the little lady who loves Paris in the spring (her devotion persists, with dreary regularity, through the other seasons as well); there are the patter ballads, which seem to be nourished by no perceptible topical wit. McCarthyism, too, creeps in through the back door with an abortive denunciation of censorship called "Live and Let Live"—an anomalous lyric, consisting solely of verbs, the cumulative effect of which is to recall the Chinese Water Torture.

Mr. Burrows continues to dwell in the marble halls of Joe Miller, still bewitched by Slavic dialects and the kind of bright exchange typified by the following:

A. "I'm not interested in your wife."

B. "Neither am I."

As director, Mr. Burrows manages to extract some moments of charm from the encircling gloom, but as a structure, the book of "Can-Can" suggests nothing so much as the fruit of two weeks labor on the Left Bank absorbing "atmosphere."

There is some compensation in the presence of Lilo, a French *chanteuse,* whose brassy voice, ogling eyes and insinuating manner lend an exuberant Gallic

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

verve to Mr. Porter's tepid gestures. And Gwen Verdon reaps an immense personal success with her dance numbers (staged by Michael Kidd), which are lively, rather exhausting and not in very good taste. But this misalliance of Broadway and Montmartre augurs well neither for its principals nor, I might add, any interested third parties. *(At the Shubert).*

RICHARD HAYES.

THE SCREEN

STRONG MEN—WEAK MINDS

MY only objection to "The Juggler" is that its main character is so psychopathic he throws the whole picture out of focus. Actually this is a chase film, handsomely produced in Israel by Stanley Kramer, with a story about a refugee from a Nazi concentration camp who thinks he kills an Israeli policeman and then runs and runs throughout the rest of the movie.

Hans Muller (Kirk Douglas) was such an expert juggler and well-liked entertainer in Germany that it never dawned on him that the Nazis would persecute him because of his Semitic origins. He was wrong: he tragically lost his wife and son; and he suffered greatly. Years later as an immigrant in Haifa with an obsessive hatred of being confined, he goes berserk. Michael Blankfort's stirring script and Edward Dmytrk's direction hold one's interest, but again and again throughout the prolonged chase in "The Juggler" it becomes clear that the hunted is a very sick man. Ultimately, after being helped by an attractive girl (Milly Vitale) and a young man (Joey Walsh), Hans agrees to psychiatric treatment.

THE hero of "Thunder Bay" has an obsession too—but one that proves profitable to him and his cohorts. How James Stewart and Dan Duryea prove that oil can be gotten from the Gulf of Mexico in spite of opposition from Louisiana shrimp fishermen and uncooperative weather makes a fairly interesting movie.

At times "Thunder Bay" has a documentary quality, especially when Stewart and Duryea are setting up their elaborate equipment in the Gulf; and surprisingly enough, the story, complete with romances for Jimmy and Dan (with Joanne Dru and Marcia Henderson, respectively) is not hoked up too much. Gilbert Roland, who is turning out to be one of our most reliable character actors, does an excellent job as the leader of the shrimpers, who is finally won to the persevering oil-minded heroes.

DICK Powell, who has already gone through two acting careers (as a singing juvenile and then as a tough detective), now turns up as a movie director. In "Split Second," his first assignment, he shows that he can handle this job too. The basic plot Powell uses in this thriller is fool-proof: an ill-assorted group of people gathered together in one place for a night of terror. But what distinguishes "Split Second" is its cast, including Stephen McNally, Paul Kelly, Alexis Smith, Jan Sterling, its snappy, strictly-adult script and the timely twist given the whole proceedings when the group is stuck in a deserted town about to be blown up in an A-bomb test.

DIRECTED by Ida Lupino, "The Hitch-Hiker," which is about a killer on the loose, piles terror on terror without relief until, without meaning to, it almost becomes a parody of itself. Edmond O'Brien and Frank Lovejoy play the victims in manly and realistic fashion; and William Talman (whose make-up includes a paralyzed eyelid) is the personification of evil.

PHILIP T. HARTUNG.

COMMUNICATIONS

LITURGICAL ART

Chicago, Ill.

TO the Editors: Since modern liturgical art is becoming more and more popular ["Is There a Religious Noise?", April 24, 1953], I thought perhaps some of the readers would like to know how it is done. It is really quite simple and anyone can do it with a little practice. However here are some important rules and hints to be studied first.

1. Study the Byzantine style and adapt it freely to your design.
2. Start with saints for subject matter. (Peter and keys, Augustine with miter, staff and book, and Francis with birds and animals.)
3. Look up early Christian symbols; you will need plenty of these.
4. Brush up on your calligraphy. Latin quotations look best in this when sprinkled throughout your design. It's a good space filler.
5. Keep your forms stylized, simple and trite. Study the contemporary liturgical artists for they have set a well defined path for you.
6. Keep it cold and bold; avoid any personal expression.
7. Practice heavy black flowing lines; this is the keynote to the style.
8. Avoid pagan form (if you ever run across one) and frown upon the creative artist whose message (and dogma) are not obvious.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

9. When drawing faces, make the eyes large and staring and the nose long. This brings out the spirituality.
10. Emphasize elongation for the ascetical look. Again, practice stylization of the Byzantine which is best suited to the modern liturgical look.

Let us all set diligently to work now and carry the "modern liturgical art" style to its bitter end. And when we are filled with its cold, stale banality, perhaps we will discover the need and the place for a fresh creative and honest Christian art in our time.

CLARENCE E. GIESE.

"THE FINALY CASE"

New York, N. Y.

TO the Editors: Undoubtedly Mr. Robert Barrat had every intention of reporting objectively on the Finaly case [May 8, 1953]. However he has failed to do so. It is fine to display an understanding of Mlle. Brun's psychology, but then the same effort should be made with regard to Jewish psychology. Not once did Mr. Barrat mention the emotional reactions of people who have suffered persecution, and forced conversion, intermittently, for the last two thousand years, to say nothing of the recent mass extermination. How, generally speaking, they have managed to retain balance and sanity in the face of it—this is what surprises us, and not the fact that a few of them (and not the "Jewish community," as Mr. Barrat would have it) may occasionally hurl wholesale accusations at the Church. That they have spoken this time out of turn may be true. However, *if* it is, their error is negligible; it is but a drop of water compared to the deluge of injustices they have withstood repeatedly from the so-called Christian world. . . .

In order to get a full picture there are other aspects of the case which should be mentioned such as the protestation issued by *L'Amitié judeo-chrétienne* and signed by well-known Catholics such as Father Démann, Father Daniélou, Robert d'Harcourt, etc. It is not quite as simple as Mr. Barrat would have us believe. . . .

CLAIRE HUCHET BISHOP.

"FOREIGN MISSION AT HOME"

Tokyo

TO the Editors: Lydwine Van Kersbergen's fine and timely article [April 10] has encouraged me to write down my own impressions about my own two years' stay (1950—1952) in your country as a foreign student. I learned a great deal there and also enjoyed the friendships of quite a few nice people within and outside of my profession (psychiatry). However, to my deep regret, and contrary to the original expectations which I had when I left Japan, I did not find a single friend of Catholic faith with whom I could converse intelligently on our many common interests. The Catholic society as a whole was a closed one to me. . . .

I felt the congenial Catholic atmosphere only when I was reading your weekly magazine, not mentioning our most important Communion at the Mass. Now reading Dr. Van Kersbergen's article I am very glad to see that American Catholics are awakening to the importance of "Foreign Mission at Home" and are providing foreign Catholic students with ample opportunities to get acquainted with their American brothers and sisters and to "acquire a mature, apostolic Christian personality." I believe this in turn would prove the growing maturity of the American Catholic Church. . . .

L. TAKEO DOI, M.D.
University of Tokyo Medical School

FAMINE IN INDIA

Cherukunnu, P. O.
North Malabar, India

TO the Editors: After all the readers of The Commonweal did to help during the 1951 famine, I have not wanted to bother you further—as I could get along. But now my resources are exhausted and unless a new shot of aid is injected, I shall have to leave these poor human beings here to their fate, limiting myself to love and personal services to their sick.

With the sums readers of The Commonweal contributed in the past I helped twelve missionaries whose people were dying of starvation. In the future I shall have to discontinue this help because I shall not be able to save my own people. It has not rained here for six months. The price of paddy (rice) has almost doubled since 1951, and the famine will go on increasing in intensity until October and the new crop.

South India is the poorest region, and the Malabar untouchables are the most oppressed, in all of India. That explains how the Communists in Malabar won *all* the seats in the Madras Legislative Assembly. How can human beings live in such misery and not rebel?

Only Christianity will lift up the untouchables; pagan neutrality has to go. The caste Hindus believe in transmigration of souls and that they deserve to be born in the higher castes because of their good deeds in their former existence. In their view the untouchables are being punished for their former crimes.

I lack the courage to ask you to help again through your pages. But the needs of 1953 are not less than in 1951, and for $25 I can buy a ton of dried tapioca and feed thousands.

(*Rev.*) P. CAIRONI, S.J.

[*Contributions may be sent to Father Caironi direct (air mail to India: 25c) or through Jesuit Missions, 962 Madison Ave., New York, N. Y.*]

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Morals Makyth Movies

GERALD VANN

THE recent interesting and valuable discussion in The Commonweal (December 19, 1952) of a prevailing Catholic attitude on, and judgment of, films seemed to take for granted an assumption which itself invites further question. In urging the importance of a concern for aesthetic standards, instead of merely for the removal of what is "morally objectionable," writers seemed to presuppose that the two categories are wholly distinct: but are they? "Nobody is going to hell for having preferred 'Quo Vadis' over 'God Needs Men,' " says Mr. Walter Kerr. No, indeed; but again is it quite as simple as that?

We are so accustomed to living in a world of man-made ugliness that it may never occur to us that ugliness of that sort means degradation, and degradation is a moral evil. It may never occur to us that the wanton creation of ugliness is a sin just as the wanton infliction of pain is a sin.

This is a curious fact in view of the emphasis laid nowadays, quite rightly, on the influence of environment on the formation of character. We know that a child dragged up in squalor cannot be expected to turn automatically into a perfect young man filled with the highest ideals (or do we perhaps need "Los Olvidados" to remind us?) and that therefore there is something immoral in the fact of the existence of the squalor: why should we be more blind when it is a question not of material squalor, a material slum, but of intellectual squalor, of the slums men make of language or of the visual arts?

Ugliness is evil; but the *portrayal* of ugliness need not be evil, for it may be beautiful, as when great artists paint the carnage of war or the horrors of our industrial cities. It is not the subject-matter that makes a book or a picture ugly or beautiful, evil or good, but the mode of its portrayal.

Thus there is not necessarily anything wrong in a "bedroom sequence" in a film: it depends on the sequence—and the bedroom. There is not necessarily anything wrong in portraying a bad priest, a murderer, a prostitute: it depends on the effect of the mode of portrayal. But it is just here that the confusion seems to arise. In how many ways can such an effect be bad? The normal answer, it seems, would be two, whereas it should be three. A film is held to be bad, if it (a) incites the beholder to sin—whether it does so deliberately or not; and (b) if it inculcates false doctrines, principles, standards of conduct, etc.

Now each of these points demands a little analysis before we go any further. How does a film incite to evil? The usual answer, one imagines, would be that it does so either by immediately stimulating feelings which it would be sinful to indulge, or by portraying evil in such a way as to make the onlooker desire to follow similar courses himself. And the sort of examples which leap to the mind are, no doubt, the pornographic or sexy film in the one case and, in the other, the sort of film which glorifies brutality, gangsterism, sexual promiscuity, or crime.

But there is more to it than that. If an "edifying" film incites the beholder to resort to religion as to a narcotic, an escape from reality: that is incitement to evil. If it urges him to treat religion as a matter of emotional self-indulgence, that is incitement to evil. If it causes him to judge of human situations and problems not rationally but emotionally, sentimentally, that too is incitement to evil.

WHERE the inculcating of false doctrine is concerned there are similar complications. The "edifying" film can purvey falsehood just as much as the disedifying one. It is wrong to persuade people through the medium of film that murder or suicide is justified; but it is also wrong to persuade them that Christianity transformed into magic or superstition is a good thing; it is wrong to make them want to be honest because honesty is shown as being always the best policy, or to make them want to be saints because sanctity, as portrayed, is so glamorous.

On the other hand, the question has to be asked: if a film in fact puts forward a false point of view, is it therefore necessarily to be eschewed? If the question is put in terms of drama—still more, of literature—as a whole, it is already answered. We shall hardly want to scrap Sophocles because his view of Fate is not the Christian view, or Catullus because his attitude toward love is not as exalted as it might be. And it is here that we come to the crux of the matter. (To simplify matters it will be best to omit here all consideration of the influence of films on children, involving as it does so many special problems, and to concentrate simply on the average adult filmgoing public.)

We live in an untidy world, in which truth and falsehood, good and evil, are inextricably mixed. And the salient fact is this: that a great or indeed sublime work of art can express a false view of life, can carry with it a danger of incitement to evil; so the question then has to be asked: Ought this beauty—with all its

Father Vann, of the English Dominicans, is the author of "Morals Makyth Man," "The Heart of Man," etc.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

educative value for humanity, all its power of deepening and enriching the human spirit—to be destroyed in order to remove any danger, or ought the danger to be run for the sake of the benefit to humanity as a whole?

Sometimes the question has been answered very emphatically in terms of the first alternative: so, for instance, the works of Sappho are lost to us except in fragments. Sometimes an attempt has been made to remedy the situation by using a blue pencil, as with the infamous Mr. Bowdler. But in a present-day Catholic attitude on films (and indeed to literature) which one sometimes encounters the problem does not even seem to have been noticed. That is why it was suggested above that evil effects are thought of as twofold instead of threefold. There is the incitement to sin; there is the inculcating of falsehood; but there is also the degradation of the human spirit through the aesthetically squalid. And can we assume that this third thing is ultimately less important than the other two?

Suppose you are a film critic, writing in a Catholic paper with a certain authority; and (let us simplify) suppose there is for the moment for your readers a choice of only two films. One, a French film, created with all the wit and delicacy, the finesse and humanity, of which French films are capable at their superb best, but expressing, shall we say, a frivolous attitude toward love and marriage. The other is a highly "moral" film so far as its message is concerned, but nauseous with that mawkish sentimentality of which perhaps only the Anglo-Saxon races at their lowest ebb are capable. Which are you to urge your readers to see?

It is true of course that everything depends on the type of reader you are concerned with. You cannot legislate for simple, unlettered people (or for that matter for children) as you would for an educated and sophisticated public. But suppose your readers to be reasonably well-educated people, able to think for themselves, capable of judgment? One important aspect in the situation does not seem to attract the attention it deserves: the message or thesis in a film is expressible in rational terms, and can therefore be fought, where necessary, in rational terms.

If a film says in effect that suicide is a good thing, it is possible to argue the contrary point of view. A well-instructed Catholic, who knows all about the principles governing the Church's teaching on the matter, is not likely to be converted by a film. (It would be more likely to be the mawkish monstrosity which would turn his thoughts, despite himself, into suicidal channels. . . .) But aesthetic goodness or badness are not expressible in rational terms; and are therefore not patient of similar treatment, and are correspondingly more insidious. You can forewarn your readers against a false proposition; it is much harder to warn them against the evil effects of ugliness —and if the ugliness is the vehicle for pious sentiment or an edifying story your task will be much harder.

ON my desk as I write is a copy of the *Radio Times,* the journal which gives the programs of the BBC for the week; and in it are photographs of two comedians who are to amuse listeners this evening. They are both pulling faces which are intended to be funny (and which presumably, heaven help us all, the people who see them will find funny) but which are so shaming that they make one tingle with embarrassment. Which then is worse, one cannot help asking oneself, to broadcast a talk advocating some un-Christian, but honest and dignified, point of view, or to degrade humanity by such "comic" shows as these?

It is the same problem as that of the films; and I would not presume to give an answer; but at least it seems vitally important that the problem should be recognized as a problem and given careful consideration. And in practice might it not be possible, for those whose office it is to advise filmgoers, to give equal attention to both aspects of the films they review, and to be as hearty in their condemnations of films which are aesthetically squalid as they are of those in which Miss X seems to them to display too much leg?

If the Church has been through its long history a civilizing influence in the world, it is because Christianity is concerned not with the soul merely but with the whole human personality. The ugliness which surrounds us is, in the last analysis, the effect of evil; and a not negligible part of the Church's work in the world consists in attempting to remedy that situation, and to sanctify material things.

The recent emphasis placed on the doctrine of the Assumption of Our Lady is a reminder of that Christian duty; and a challenge to Christians today to fight against the degradation of matter, to work for its rehabilitation, for the restoring of beauty and dignity to the natural world and to the world of man and the works of man alike. For the Assumption means the glorifying of purely human flesh and blood, and is therefore the symbol of the glorifying of matter as a whole; and if the Church calls our attention to it especially today, it is not merely in order that we may do homage to Our Lady for it but that we may set ourselves to the task of trying to give to the world we live in the qualities for which it stands.

Thus we return to the point from which we started. It is bad theology to regard aesthetic values as lying wholly outside the realm of morals; and when we fight for better standards in art and literature we are doing something which is not merely humanistically valuable, but which in the last resort is part of the total process of redeeming and renewing the world.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Ordered Insight Which Is Earned

THE FORLORN DEMON: Didactic and Critical Essays. By Allen Tate. Regnery. $3.

By R. J. SCHOECK

EXAMINATION of the criticism of our times, T. S. Eliot remarks in *The Use of Poetry and the Use of Criticism,* led him to believe that "we are still in the Arnold period." Like Eliot himself and many of his contemporaries, Allen Tate in his earliest criticism suffered somewhat from the Arnoldian confusion of art and life, which demanded too much of poetry; and we have all been involved by Eliot, Tate and our other major critics in their private darkness (or, better, in their private versions of a public darkness which has sought philosophic, anthropological and even religious answers from poetry).

In the separate appearances of the essays now included in *The Forlorn Demon* (with one exception written since 1948), we have caught intermittent glimpses of the way out of that darkness, one way out, at least. And in this collocation of the continued raids of Mr. Tate upon the darkness we discover much about literature and language and ourselves: these essays are critical and didactic in the best sense.

The book takes its title from one of the essays in which Tate calls Poe a "forlorn demon in the glass." It includes eight complete essays and a group called "a miscellany;" at the core of the volume are the two essays on the Symbolic Imagination and the Angelic Imagination (which were given in shorter versions as the 1951 Boston Candlemas Lectures and then printed in *The Kenyon Review*).

From the point of view of his stated concept Mr. Tate exhibits the successful operation of Dante's symbolic imagination; from this point of attack he evaluates the failure of the angelic imagination of "Our Cousin, Mr. Poe."

In the Dante essay Tate rightly declares that the high order of the poetic insight "is dramatic in the sense that its fullest image is an action in the shapes of the world: it does not reject, it includes; it sees not only with but through the natural world, to what may lie beyond it." In the Poe essay Tate writes that with Poe "the movement of tragedy is reversed: there is no action. Man as angel becomes a demon who cannot initiate the first motion of love, and we can feel only compassion with his suffering, for it is potentially ours."

In other essays in this volume which consider some consequences of the modern angelic imagination, Allen Tate exhibits that sense of ordered awareness and intelligence so conspicuous in his previous work. But his ordered awareness and intelligence have their full play only in the complete essay, as in "Longinus and the 'New Criticism' "—Longinus, whom Tate himself so much resembles, as Donald Stauffer once remarked.

That Mr. Tate has continued to grow, and how much he has grown, may be seen by a comparison of his earlier piece on Hart Crane (1932-1937) with the brief piece on "Crane: The Poet as Hero" which gains from the deepening insight of the later Tate. Confronting more directly and honestly the problem, the mystery of Crane's disintegration, Tate now writes:

> There is a Christian commonplace which says that God does not despise conditions. Out of the desperate conditions of his life—which included almost unimaginable horrors of depravity and perversity of will—he produced in the end a shining *exemplum* of uncompromising human dignity: his poetry. . . .
>
> If he is not our twentieth-century poet as hero, I do not know where else to look for him.

As critic and as poet, as editor of *The Sewanee Review* during what may prove to have been its best years, as author of one of the best American novels between wars, *The Fathers*—Allen Tate has been one of our most distinguished American men of letters. He has consistently held for the highest standards of literature and argued for the thesis that the fuller forms of literature offer us the most complete versions of our experience. Thus in this volume of critical essays of a high standard Mr. Tate offers not only exemplars of the critic at work but discussions of the realm and office of the critic, and other essays which deal with the basic conflicts of our culture. In all of them we witness what R. P. Blackmur has called his "powerful, because unusually integrated, sensibility."

It is that integration of sensibility which has here been carried one step further. I will not claim that his recent conversion to Catholicism has given him that; some, indeed, will argue that his integration has won him his conversion. But one sees an obvious influence at work here and the exercise of his imagination has gained coherence in its ordering and even generates additional insight. What is evident and ultimately vital is that (to modify his own phrase) the philosophical language in which Tate visibly expounds his insight now reflects an authority which he has experienced and tested and earned as a poet, not as a passive student.

That sense of authority does not become an abstract critical dialectic, for Mr. Tate does not lose his awareness of and emphasis on the provisional nature of the critical enterprise. He writes:

> It has seemed to me that the best criticism at all times has its best function in the ordering of original insights and in passing them on, through provisional frames of reference, to other persons secondhand.

In the long run he keeps faith with the work that he engages to examine, and that is the ultimate responsibility of the critic. No one is more richly aware than he of that and other responsibilities of the critic to himself, to his craft and language, to society; and his integration of sensibility has kept pace with his awareness of responsibility.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

When Hope and Dreams Are Ended

THE MOON AND THE BONFIRES. By Cesare Pavese. Farrar, Straus and Young. $3.

By S. M. FITZGERALD

CESARE Pavese ended his own life in 1950, when he was forty-two years old. It is difficult to consider this, his first work to be published in English, apart from the author, for it is, as Paolo Milano remarks in his foreword, "a work written under the spell of death." His unexplained suicide was the occasion for a bitter controversy among intellectuals in Italy, between those who regarded it as the action of an inveterate Leftist under the shock of disillusionment, and the writer's own former political friends who discounted any political significance and attributed his despair to purely personal causes.

A similar question may arise as to the actual theme of this admirably written novel. Superficially, it could be considered "political." Certainly it is contemptuously anti-clerical, and the middle and upper classes are present in the persons of some of their most variedly debased members. The lives—and deaths—of the poor are searingly described. The Communist carpenter-musician who is the friend and hero of the narrator is featured as the only other humane character in the book. America, one of the three important phases in the life of the narrator, is shown as an empty desert, lifeless as the moon. Even the austerely lyrical style is marred by occasionally crude handling of character in accordance with a "line."

But, as Milano comments, there is a contradiction between Pavese's somewhat naive conception of the writer's task—as necessarily reflecting the social struggle—and his native temperament, "lyrical and elegiac." While his work meets the first requisite, it is above all a kind of elegy, his own, and that of much he had found lovely and had hoped in during his youth.

Under an interpretation suggested by some knowledge of his life, this last novel before his death may be considered as perhaps an effort to give form to Pavese's own experience and emotional wanderings. The story-teller is a bastard, a figure of the unrooted man, without knowledge of his origins, and as such perhaps symbolic of the artist himself. Nuto, the Partisan and lively spirit whom he idolizes, would seem to represent Communism—as friend, strengthener, and instructor. It seems quite possible, too, that the America represented is not only an image culled from the contemporary American literature Pavese translated (Dos Passos, Sherwood Anderson, Faulkner), but reflects the failure and disappointment in his love affair with an American woman, a love in which, as it turned out, he could not "take root," as he so greatly wished and needed to do.

In *The Moon and the Bonfires,* after the speaker fails to set his roots in America, he returns to Italy, to the Piedmontese village from which he set out, now ravaged by war and political enmities. It is a graveyard, of friends, enemies, and hopes. Of the companions of his youth, only Nuto remains. The bountiful farm where he had worked has been broken up and is being worked under the discouraged care of tenants. One of the handsome daughters of his former *padrone* has been ill-treated and ruined by a ne'er-do-well bourgeois husband. The other two daughters have debauched themselves and are brutally dead—one, ironically named Santina, shot and burned as a tramp and traitor who had betrayed both Fascists and Partisans.

The narrator's only satisfaction and hope, apart from his friendship with Nuto, lies in what he is able to do for Cinto, a crippled and destitute boy, seen as an image of himself in childhood as well as a figure for all the young apparently doomed to suffer in atrocious poverty. Cinto is orphaned—and "freed"—in a terrible episode of murder, arson, and suicide committed by his own despairing father. This holocaust, destroying not only the hopeless man but the property of the oppressive landowner, from which only the child escapes, and the cremation of such a one as Santina by her Partisan executioners, are akin to the bonfires which the Piedmontese peasants traditionally burn to "fatten" the fields. Such acts of violence, the writer may be implying, do fatten the fields for the revolutionary harvest. But they are also personal tragedies, and *per se* are nearly unbearable for him.

In the long run, Pavese's political dreams proved less strong than his personal pain and, it would seem, his political disappointments proved stronger than his hopes.

A Flight from Man – and God

THE RETREAT. By P. H. Newby. Knopf. $3.

By MICHAEL HARRINGTON

THIS is the first book by P. H. Newby which I have read. If it is any index to his talent, it will not be the last. *The Retreat* is a well-made, perhaps even significant, work of art.

The plot, recounted as a mere sequence of action, has a wild implausibility about it. Oliver Knight, an RAF pilot, is being returned to England during the debacle of 1940. His boat is sunk, and when he is picked up, he gives a false name without knowing why. Upon landing, he does not go to his wife (who has been passionately in his thoughts) but rather to Jane Hesketh, the wife of his friend, who has just lost a baby in childbirth. They flee together: flee her husband, his wife, the police, the dead baby—and love.

The Retreat is a difficult book to talk about. Its intensity, which is almost poetic, may be mistaken for obscurity. But its thought is precise. P. H. Newby is not concerned with a picaresque theme here, but rather with the inconstant heart. And ultimately, as Jane Hesketh remarks,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the flight from love in this book is really a flight from God.

The world of *The Retreat* is a passive one for man, an introspective one. When Oliver Knight finds a dead airman, the body is not so much a clue to the identity of an agent as to his own. The object is interiorized, and this accounts for the tortured symbols which Newby uses throughout the book. The seagull slicked with oil which Oliver Knight stumbles upon is not really *itself* but rather his *own* state of mind. All this is not "logical," of course, but a symbol is not "logical." If it were, it would be allegory, or sign, or metaphor. A symbol is the force of an artist's mind which makes a thing have *his* meaning. Its test is that it is literally implausible but in its artistic setting its use seems inevitable; it is its own truth.

Newby's spiritual chase is not the traditional one in which man is the mysterious stranger and God the detective. Nor does his labyrinthine way recall that of Francis Thompson (or, for that matter, of Graham Greene). Newby's twisted paths wind through society, not outside of it. Oliver Knight and Jane Hesketh are not romantic heroes. They are ordinary people, of their time.

However, it would be a mistake to interpret *The Retreat* in terms of *Zeitgeist* alone. It is rather Newby's individual talent which distinguishes it. His exploitation of the dramatic possibility (an air of excitement pervades this book), and his ability to give an ominous undertone to the most casual incident are quite singular.

The Retreat is not an "easy" book. It cannot be dismissed (as the dustjacket and some of the reviewers dismiss it) as the story of a flight from the social to the personal. Oliver Knight flees his wife as well as the army; his motivating instinct is personal as well as social. The point is that love involves the obligation of its very exquisiteness—which can be unbearable. Sometimes one cannot listen to a piece of music for its being too true. The point is impassioned, and delicate. Newby makes it well.

The Revelation of Man to Man

SO NEAR IS GOD: Essays on the Spiritual Life. By James M. Gillis, C.S.P. Scribners. $3.

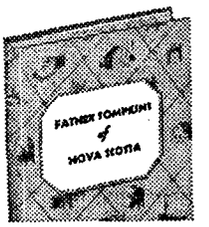
By EMERIC A. LAWRENCE

NOT sharing Father Gillis' political inclinations, I confess that I approached his latest book with something less than enthusiasm. However, a glance at the table of contents reassured me: this was to be nothing like his weekly columns. There was even more reassurance in the reading, for the book reveals a man who possesses a sympathetic insight into human nature together with a distinct appreciation of its needs and aspirations. "The revelation of man to man is a work worthy of an inspired prophet," says Father Gillis in reference to Cardinal Newman's sermons to the Oxford undergraduates. The revelation of man to man may well have been the noble objective that he himself had when he began to write this book.

The basic fact of this revelation of man to man is man's need for God and the manner in which man can attain to union with and fulfillment in Him: "Our native element is God. . . . Away from Him we sicken and die." We have heard that—and many other points made in this book—before; but the evidence seems to indicate that we cannot be too often reminded of it.

Father Gillis has instructive chapters on conscience, self-discipline, and especially on prayer, and he illustrates his ideas with quotes from an enormous range of authors—from Socrates to Merton. He is especially well read in the *Imitation of Christ,* St. Augustine's *Confessions* and St. Paul's Epistles. Nevertheless, it seems curious that the teaching of the latter two on the Mystical Body of Christ failed to influence his general presentation more. These two Saints recognized man's need for God. But they also stressed the fact that man meets

KENEDY BOOKS
Of Social Impact



Father Tompkins of Nova Scotia

By GEORGE BOYLE. The first full-length biography of the priest, professor and pioneer worker in the co-operative movement who was an integral part of Nova Scotian life for more than three decades. On the occasion of "Father Jimmy's" Golden Jubilee in 1952, Pope Pius XII called him a "well-deserving apostle of social movement and a zealous pastor." Those qualities shine from every page of this intimate portrait of a dynamic personality, a book filled with human interest and social significance. $3.00

Industrialism and the Popes

By MARY LOIS EBERDT, C. H. M., Ph.D., and GERALD J. SCHNEPP, S. M., Ph.D.

The first source book of Papal texts on principles basic to the Industry Council Plan and allied labor and economic questions. Its contents are drawn from encyclicals, letters, addresses and allocutions of the Popes from Leo XIII to the present and include comprehensive index, commentary, and bibliographies. "Exactly what we need . . . a definitive reference work . . . a superb compilation." —*The Catholic Messenger* $3.50

At your bookstore

P. J. KENEDY & SONS
12 Barclay St., New York 8

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

God in the holy fellowship of the Christian community.

This inadequacy also accounts, perhaps, for the somewhat "detached" manner in which Father Gillis considers the psalms and the Mass. It is perfectly all right to treat the psalms as great poetry and as the universal prayer of universal man, but in the Christian dispensation they have also a higher function—in the official prayer of the Church. And in the chapter called "The Effects of Holy Communion," I was somewhat disappointed with just the bare indication that the Eucharist is not only Food but also and preeminently Sacrifice—the common Sacrifice of the Christian community.

The Life of a Middle-Class Novelist

ARNOLD BENNETT. By Reginald Pound. Harcourt. $5.75.

By VIVIAN MERCIER

WAS Arnold Bennett the first to write about English urban lower-middle-class life in the dead-level realistic style of Flaubert, the Goncourts, and Maupassant? Well, no, because George Gissing, for one, was there before him. But he was certainly the first to win fame and fortune by doing so, for Moore's *Esther Waters* deals with the working class. Personally, I enjoy novels of English lower-middle-class life about as heartily as I do cold porridge, so that Bennett's "serious" books fill my stomach without warming my blood.

Arnold Bennett himself, in Mr. Pound's biography of him, turns out to be considerably more fascinating than his novels. A supposedly humdrum, respectable Methodist upbringing in the Potteries left young Enoch Arnold Bennett with an impressive roster of complexes, the most striking outward sign of which was his stutter, a disability that he spent the greater part of his life trying to cure, without success. Mr. Pound discreetly hints at some Freudian sources for his inability to fall in love until late in life—if then—though perhaps native Staffordshire caution and mistrust of deep emotion help to explain this deficiency.

One of the most powerful of Bennett's obsessions concerned the sheer number of words that he forced out by unremitting discipline —three hundred thousand or so per year. His constant anxiety to combine quantity with quality doubtless helped to undermine his constitution, though the immediate cause of his death in 1931, two months before his sixty-fourth birthday, was typhoid fever. Insomnia and headaches were the most unpleasant features of his lifelong hypochondria.

Having recently read Edgar Johnson's excellent big book on Dickens and Angus Wilson's excellent little one on Zola, I was greatly struck by the similarities in the three novelists' lives and personalities. All

BUDGET
EUROPEAN
AIR TOURS

21 Days visiting 5 Countries $698
35 Days visiting 5 Countries $768
52 Days visiting 5 Countries $795
70 Days visiting 8 Countries $995

ALSO: 21 Days Air Tour to
MIAMI & MEXICO $398
plus tax

SPECIAL FLIGHTS TO EUROPE
THROUGHOUT SUMMER MONTHS

Optional Extensions to:
HOLY LAND • SPAIN AND FATIMA
GREECE

Earn 3 or 6 college credits
Conducted by prominent professors
Chaplain accompanies each group

WORLD EDUCATIONAL TRAVEL
1457 Broadway, New York 36, N. Y.
BRyant 9-0352

AN APPEAL

"'A dead baby,' the gateman said as he brought in a bundle. We were glad to hear a tiny cry when we unfolded the blanket. The mother, we found later, had no milk to give him and left him there as a last resort." —Sister Mary Mercy, doctor-director of the Maryknoll Sisters Clinic, Pusan, South Korea. Funds for $5 food packages for the Clinic's "Adopt-a-Family" program, and donations of any amount, may be sent to: War Relief Services, National Catholic Welfare Conference, 350 Fifth Avenue, New York 1, N. Y.

In the Foothills of the White Mountains, New Hampshire
CAMP NOTRE DAME
BOYS — Ages 6 to 16 — GIRLS
LAKE SPOFFORD (Namaschaug) 54th Season
Four Weeks $130 - Season $225
GRANITE LAKE (Spruceland) 33rd Season
Four Weeks $140 - Season $250
Transportation included in fees. Finest equipment. Beautiful waterfront. Mature supervision. Balanced meals. Resident Chaplain. Physician in attendance. Registered nurse at each camp. For booklet: John E. Cullum (boys), Mr. & Mrs. Laurence Fell (girls), Camp Notre Dame, Capitol Bldg., Union City, N. J. Phone UNion 3-3840, 5-7178.

CAMP WE-HA-KEE
On Green Bay
Marinette, Wisconsin
For Girls 6-16
Conducted by Dominican Sisters, Sinsinawa, Wis.
1953 Season June 30—August 18, $350
For information write
Sister David O'Leary, 200 Ridge Ave., Winnetka, Ill.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

three emerged from early humiliations—Bennett's being personal rather than monetary and social—with a passionate desire for public recognition. If their books alone could not win them the great wealth, social standing, and even personal notoriety that they longed for, they were fully prepared to use other means: journalism (all three), public appearances on stage and platform (Dickens), intervention in politics (all three).

Bennett, though the least politically minded of the three and the one who left the smallest permanent impression on the politics of his time, was the only one to hold high office, however briefly. For a few weeks in 1918 he was Director of Propaganda ("i.e. Deputy Minister") in the British Ministry of Information, "looking more ministerial than the Minister," as Mr. Pound puts it. With characteristic humor, wonderment and Potteries idiom, Bennett called it "a highly responsible position but a great lark—especially giving orders to generals. . . ."

Classified

★ Rate for your message, 12½ a word. Eight words per $1. Twelve words minimum. Centered lines 85c each. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

BOOKS

★ Books: Used, Old, Rare
For Librarians, Collectors, Readers
Huge Stock Reasonably Priced
Catalogs Free Browsers Invited
Want Lists Solicited Libraries Purchased
DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue, New York 11, N. Y.

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts, *Catalogs*
IRISH INDUSTRIES DEPOT, INC.
870 Lexington Ave. (near 65th), New York

CATHOLIC BOOKS

★ Original designs for crucifixes and statues by modern artists. Exceptional stock of Catholic books, cards. Catalogue on request.
THE GUILD BOOK SHOP
117 E. 57th St., N.Y. 22, N.Y. PLaza 3-0225

CHESTERTON AND BELLOC

★ Chesterton, Belloc & Baring Books
250 titles. Free Catalogue
Prosser, 2937 North Racine Ave.
Chicago 13, Illinois

COSTUMES

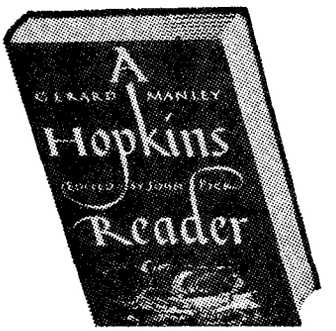
★ SHOWS MAKE MONEY
Send for our Catalog No. 55C and suggestions for a Show which can make money for your organization.
HOOKER-HOWE COSTUME COMPANY
Box 391, Haverhill, Massachusetts

Zola, Dickens and Bennett all formed illicit unions in later life with women much younger than themselves, and each made rather pathetic attempts to confer some sort of bourgeois orderliness and stability upon the adulterous relationship while continuing to support—and in Zola's case to live with—a lawful wife. Bennett and Zola both had their entire experience of paternity outside of wedlock.

One could go on drawing such parallels, some of them seemingly quite insignificant; for instance, learning shorthand provided both Dickens and Bennett with their first key to higher earnings. This trivial fact indicates that both could hope to rise quickly in the white-collar class only by acquiring greater manual skill than their colleagues who did not happen to be geniuses. No wonder then that, having been denied higher education by family poverty, they turned to writing as one quick way out of the lower middle class. If they had had a university education, Zola would probably have become an engineer like his father or else a doctor, Bennett would have been the architect he once hankered to become, while Dickens would have made an excellent naval officer or secretary to a rising politician—with a view to becoming an MP himself and ultimately a cabinet minister. As it was, all three remained seriously undereducated and proved ready dupes of much pseudo-scientific quackery, though keenly alive to certain sorts of humbug that members of the ruling classes sometimes condone.

Mr. Pound, former literary editor of the London *Daily Mail* and former editor of *The Strand Magazine,* has given us an admirable character portrait of Bennett, especially in his first two chapters, which summarize most of what the remaining chapters display piecemeal. The chief quality Mr. Pound lacks is the time sense of a novelist or a historian; we never know what year we are in, or how many years a significant period of Bennett's life occupied. I suggest that in a second edition he expand the index somewhat and add a chronological outline of Bennett's life and major works.

A comprehensive introduction to Gerard Manley Hopkins



A Hopkins Reader

Selected, with an Introduction, by
JOHN PICK
author of
GERARD MANLEY HOPKINS: PRIEST AND POET

Since the publication of his poetry in 1918, Gerard Manley Hopkins has been acclaimed as one of the great Catholic poets of all time and as a Victorian who was more modern than the moderns. Now, the best of his writing in all forms—poetry, sermons, essays, letters, and the most memorable sections of his journals and notebooks—is available for the first time in one volume.

What a poet has to say about his own methods of creation is always illuminating, but in Hopkins' case it is especially important because his personal writings clarify his poetry to an unusual degree. They reveal many central images and ideas. They contain much acute and often humorous literary criticism. And, particularly, they are filled with testimony to the conflict he felt between poetry and religion, a conflict which invested his writing with a spiritual incandescence rarely equaled in English poetry.

A Hopkins Reader presents Hopkins as man, priest, and poet. No one who wishes a deeper understanding and appreciation of his poetry can do better than approach him through this representative selection, edited by a leading Hopkins authority.

With 33 poems, index, and illustrations

$4.50 at all bookstores

Oxford University Press
114 Fifth Avenue, New York 11, N.Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Catholics and American Democracy

In its first June issue The Commonweal will publish the first half of a two-part article on the key question of Catholics and American Democracy by John Cogley. Here is one of Mr. Cogley's points:

"Many Americans, having only a hazy notion of the 'Catholic State' theory, actually believe that the day American Catholics achieve a simple majority they will be ordered to press for its realization. And in the light of this, naturally enough, every Catholic excursion into public life is mistaken for 'denominational aggression.' The claim that parochial school children have a right to ride in buses for which their parents have been taxed, for instance, is judged not on its own merits but, in a larger context, as the first step toward winning state support for Catholic schools. This in turn is seen as part of an over-all plan to 'Catholicize' the United States—to make the text-book 'Catholic State' a reality on American soil.

"In such an atmosphere, every day becomes a possible D-day; the most innocent public statements of the Catholic hierarchy are invested with bellicose meanings; and otherwise benign and tolerant Americans turn into trigger-happy defenders of a liberty that is never truly attacked. The whole situation, especially during recent years, has been shrewdly exploited by enemies of Catholicism; it makes life difficult for the friends of the Church; and American Catholics themselves, sensing the general hostile atmosphere, often grow mindlessly defiant and difficult—aggressive in manner if not in intent—like small boys who feel that they have been unjustly accused."

Special Offer for New Subscribers

The Commonweal, 386 Fourth Ave., N. Y. 16, N. Y.

Enclosed is $2. Beginning June 5, please send your next 17 issues to:

NAME .....

STREET .....

CITY ..... ZONE ..... STATE .....

5-29-53

Virtuosity

SILVER WINGS. By E. M. Butler. Putnam. $3.

By JEAN HOLZHAUER

WHAT we have here is an exercise in the technique of multiple, superimposed plot: a complex, atavistic situation sketched out in the first third of the book becomes, in the second, other than it appeared, and in the third is revealed in its quite different essence. It is more, however, than an exhibition of virtuosity, or even than an example of mystery unravelled with skill and allure, little by little. In the same peculiar sense that so many contemporary fictional works are novels but are not quite literature, *Silver Wings* may qualify dubiously as a novel, but is literature beyond a doubt.

This is no less true because the bare story is a slight one, or because the transitions between "thirds" seem sometimes to dangle by a thread. E. M. Butler has publicly stated a private wish to be a man, an explorer. Being, in fact, a woman and a professor of German at Cambridge University, she has turned her passion for investigation to extensive travel and to "explorations into the minds of men and women, as mirrored in literature and in life," where "the magic of poetry has made these voyages a source of perennial delight, *although no one is more vividly aware than I am of the unfathomable nature of the human mind.*"

This literate, temperate and perceptive statement at once resounds with a corroborating echo. Miss Butler is evidently of that stratum of cultivation where also dwell E. M. Forster and others who have found in wide knowledge of persons and places no diversion of depth. The hallmark of their work is magic, or, to put it more moderately, imagination. It is inconceivable that such writers could set forth a pedestrian account of what happened, how and to whom, or simultaneously insult their characters and their readers by explaining too much.

Unquestionably this quality limits their public. It is quite possible that

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Miss Butler is a reviewer's novelist and in that sense caviar to the general, the more so because one of the several effects of *Silver Wings* is to satirize the "historical" or "biographical" method of criticism.

The original situation in the novel is the story of Dick and Derek Carruthers, novelist and anthropologist respectively, twins, and temperamental complements. Derek is handsome, vivid, famous and authoritative; one is reminded of the public personalities of Douglas Fairbanks *pere et fils*. Dick, from whose point of view the story unfolds, is somewhat dimmer; he is introspective and he knows it; he catechizes himself as to whether his disquieting suspicions are not purely of his own making.

During one of Derek's professional excursions from home, Dick meets and marries Alice, a young woman who reminds him elusively but so strongly of Derek that he feels guilt at having married her, and comes to think of his brother and his wife as sharing some preternatural birthright, even as predestined mates. His uneasiness is acute when they are introduced and seem to recognize each other.

Later he is shocked when Alice seems to know beforehand a story of his adventures which Derek tells, and supplies a detail which he momentarily forgets.

Dick's apprehension of this undercurrent and his final half-solution to live along with it is the thread of the story. In the second section of the book, with surprise and annoyance (we dislike just then to see so promising a situation abandoned), we learn that the whole episode was in fact a story within a story, a novel written by one Gervase Cooper, who has recently died. This information and an explanation of how Cooper came to write it, is conveyed in a class lecture by Professor Hastings, as a departure point for a discussion of aesthetic translation.

In Book Three, we find that a member of Hastings' audience has been Cooper's nephew, who now invites two classmates to his rooms to attack Hastings' interpretation and to tell them, and us, the true one.

Thus the plot, which despite its ingenuity is the least of the book. What commands the attention is the employment of suggestion and allusion, the changes rung on the tangential relationships between mind and mind, object and mind, atmosphere and mind. Miss Butler has put to extensive use her familiarity with explorers' territory, the far reaches of the earth and of the consciousness, with their mutual suggestion of the occult. Her usage of subordinate elements, like Christopher Carlton in the Carruthers story and his "real" counterpart, Brewster, in the succeeding exposé, amounts almost to orchestration, in which each detail, however disjointed it may casually appear, contributes to the total effect.

It would be pleasant to add that the book is, beyond this, a well integrated novel. As may be inferred from the synopsis, however, this is far from the case. There are alarming moments when the entire structure threatens to topple, and the mind to reel at one trick too many.

The fright is mixed with gratification. As the Carruthers twins, Cooper, Hastings, the nephew, and his slightly incredulous schoolmates disappear up their vanishing rope, one is, after all, moved to applause.

Enjoy a holiday of music-making with the famous TRAPP FAMILY SINGERS

Four 10-day Stag Weeks July 6th through August 27th. Participate in choral singing. Learn to play an instrument.

Catholic liturgical music featured August 3 to 13. MSGR M HELLRIEGEL assisting. High Mass. Benediction daily. Clergy and religious especially welcome.

Write for details

Trapp Family Music Camp

Miss C. C. Trapp, Stowe, Vermont

REVIEWERS

R. J. Schoeck is a member of the English Department at Cornell.

S. M. Fitzgerald is a free-lance critic whose work has appeared in the *New Republic* and elsewhere.

Michael Harrington is organizational director of the Workers Defense League.

Dom Emeric Lawrence, O.S.B., of St. John's Abbey, is the author of *The Week With Christ*.

Vivian Mercier is the co-editor of *1,000 Years of Irish Prose*.

Jean Holzhauer does reviews for a number of Catholic publications.

Colleges

MINNESOTA

THE COLLEGE OF ST. CATHERINE

A Liberal Arts College for Women. Awards the B.A., B.S., and B.S. in Library Science degrees. Approved by the Association of American Universities. Liberal arts, nursing, home economics, teaching, and physical education. Conducted by the Sisters of St. Joseph of Carondelet. For information address the Dean, 2004 Randolph Avenue, St. Paul 1, Minn.

PENNSYLVANIA

ROSEMONT COLLEGE

Rosemont, Pa. A Catholic College for Women conducted by the Religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. Situated on the Main Line of the Pennsylvania Railroad. Eleven miles from Philadelphia. Address the Registrar for information. Telephone Bryn Mawr 4514.

NEW JERSEY

GEORGIAN COURT COLLEGE

Four-year course leading to B.A. and B.S. degrees provides a solid background of general culture and special training in one particular field. Well-integrated program in Liberal Arts, Fine Arts, Science, Music, Home Economics, Business Administration, Teacher Training. Fully accredited. Address Secretary. Lakewood, N. J.

KANSAS

ST. BENEDICT'S COLLEGE

Atchison, Kansas. A Catholic College for men conducted by the Benedictine Fathers. A Liberal Arts College, accredited by the North Central Association. Located fifty miles north-west of Kansas City, Missouri, on the Missouri River. Address Registrar for information.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE

What is the CAIP?

It is a private membership organization of American Catholics interested in:

applying Christian principles to international affairs
promoting a peace based on papal and episcopal pronouncements
restoring a fruitful knowledge of the Catholic tradition of international law
bringing this ever-developing tradition to bear on American public life

What has the CAIP done?

Its 25-year record is an impressive list of such realistic recommendations as:

1929 — Code of Law for the Pan American Union
1931 — Federated Union of Europe
1932 — Organization of Nations for Collective Security
1933 — Sanctions under the Kellogg Pact
1934 — Economic Assistance for Underdeveloped Areas
1937 — Development of International Agricultural Commodity Agreements
1940 — A World Bill of Rights

From 1941 the CAIP recommended formation of an effective international organization for peace in which the U.S. would fully participate. It called for limitation of the UN veto power in 1945; it is now studying proposals for the 1955 UN Charter Revision Conference. Most recently CAIP has urged such steps as:

a coordinated, long-term migration program in the Far East
recognition of aspirations of colonial peoples for self-government
continued Point Four with eventual use of capital transfers

Where do you fit into the CAIP?

CAIP needs your support—moral, intellectual, financial. True peace can never be achieved without a healthy spiritual climate and a firm moral foundation. You can help build these by joining the CAIP and:

extending Catholic principles and traditions to international life
increasing Catholic interest in the problems of peace and survival
making vital research and studies possible

What do you get from the CAIP?

Monthly Newsletter
Regular Pamphlets
Special Bibliographies Prepared
Special Reprints
Annual Report
Regional & Annual Conferences
Speakers for Meetings
Assistance in Programming

Annual Memberships

Contributing	$ 5.00
Sustaining	$ 10.00
Institutional	$ 25.00
Life	$100.00
Students	$ 1.00

Special contributions deductible for income tax purposes

Catholic Association for International Peace
1312 Massachusetts Ave., N.W.
Washington 5, D. C.

Enclosed is $..... for ..... membership.

Name .....

Address .....

City ..... Zone .... State .....

370

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED